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suggested to mark the difference between the discourse sources used respectively by Luke and Matthew.

The principal contribution the author desires to make to the discussion of the problem is to resuscitate Wright's theory of a proto-Mark, a deutero-Mark, and a trito-Mark, with this exception, that the differentiation is applied to documents rather than to oral tradition. The various traditional dates assigned to the composition of the Second Gospel are regarded as due to the fact that Eusebius, Irenaeus, *et al.*, used different editions of Mark. Proto-Mark was born at Caesarea and appears in our Luke; deutero-Mark was born at Alexandria and appears in our Matthew; trito-Mark was born at Rome and is our canonical Mark. *Das mag glauben wer glauben kann.*

MAYER, HANS HELMUT. *Über die Pastoralbriefe.* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments. Neue Folge, 3. Heft.) Göttingen: Vandenhoeck und Ruprecht, 1913. 89 pages.

Mayer has assembled a series of investigations concerned with the various problems of the Pastoral Epistles: their philology, authorship, the organization of the church, asceticism, relation to the Acta Pauli et Theclae, the so-called second imprisonment of Paul, supplement dealing with *πρωτὸς ὁ λόγος*, epistolary form, etc., and the dependence of the Syriac Didaskalia upon the Pastorals. The treatment is very compact and terse.

The style of the Pastorals indicates an author or authors of some culture. Although data pointing to composite authorship are discovered, the unity of the Pastorals is with some hesitancy accepted. The Epistles provide valuable material for the history of the development of the organization of the church. They owe their existence to the desire to record and establish as normative the practice of the church in Asia Minor. They recognize only bishops and deacons as officers of the church. While the former were always selected from approved older Christians the latter might be younger men. The teaching function did not attach to the office of bishop. There is no indication in this literature of the existence of a monarchical episcopate. The activity of the bishop consisted in the administration of the Eucharist and of the sacrificial gifts. There is as yet no office of deaconess. Both gnostic and ascetic tendencies appearing among the heretics are opposed. The Pastorals are held to oppose tendencies present in the Acts of Paul and Thecla, but it is not certain whether the author of I Timothy has the Acts in view in his polemic. Only II Timothy implies and describes an imprisoned Paul. But the passage in 4:16 ff. is interpreted of two apologies within the same imprisonment. The general conclusion arrived at is that there is no evidence in favor of a second imprisonment of Paul in Rome. The tradition of the second imprisonment resulted from the attempt to harmonize the journeys of the apostle referred to in our Book of Acts with those narrated in the Acts of Paul.

TURNER, CUTHBERT HAMILTON. *Ecclesiae occidentalis monumenta iuris antiquissima.* Oxford: Clarendon Press, 1913. Tom. I, Pars i, Fasc. ii, 16s. net; Tom. II, Pars ii, 21s. net.

This is the fourth publication in the treasury of sources of canon law upon which Mr. Turner has been occupied for over fifteen years. It is by far the most elaborate enterprise in early ecclesiastical history now in process of completion by an English-speaking scholar. The editor is well known as an erudite student of early church history, in the field of which he has published a volume on the *Use of Creeds in the Early*

Centuries (1906), several articles in *Hastings*, and the thorough chapter on the organization of the Christian church in the *Cambridge Mediaeval History* (Vol. I). His attitude is that of an enlightened High Churchman. In the present series, which aims to give a complete and as far as possible accurate presentation of the texts of the early conciliar proceedings and regulations, the following portions have already appeared: T. I, Fasc. i, Pars i (1899), "The Canons of the Apostles and the Preface of Nicea"; T. I, Pars ii (1904), "Prefaces, Capitula, Symbols, and Canons of Nicea"; T. II, Pars i, Fasc. i (*sic*) (1907), "Canons, Capitula, Prefaces, and Names of Ancyra and Neo-Caesarea."

The volume before us is, as stated above, the fourth; it concludes Nicea and adds three appendices, the series of which is prolonged from the preceding volume. These appendices are unusually important; therefore I give their contents: App. VIII, Roman Council of 379 ("Tome of Damasus"); App. IX, interpretations of the Symbol (Nicea) from Greek and Roman writers with an index of peculiar words and notes; App. X, a hitherto unpublished commentary on the Symbol (Latin) dating from about 380 A.D.; a second Pseudo-Jerome Commentary of the beginning of the fifth century. An Index of Scripture passages, names, etc., follows.

T. II, Pars ii, Fasc. i (1913): This, the fifth portion, gives the collated records of the Council of Gangra (343) which condemned Eustathius and promulgated twenty decrees regulating Christian marriage; also of Antioch (344). A useful table of text sources precedes the actual text of the canons and synodical letters. The same treatment is accorded Antioch, with the addition of an extensive critique of the twenty-five disciplinary canons and the four Arian Symbols offered.

The text apparatus is most complicated and prohibits the use of the book to any but the skilled canonist. Since the work is innocent of anything like a subject-index, a book of general conspectus, with references to the development of dogmas and discipline during the Arian Controversy, is next to be desired, as Hefele summed up the conciliar collections.

WICKES, DEAN ROCKWELL. *The Sources of Luke's Perean Section*. Chicago: The University of Chicago Press, 1912. 87 pages. \$0.54.

This is a detailed linguistic and literary study advocating the thesis that Luke 9:51—18:14 is not a literary unit but is composed of two originally distinct and separate sources. The argument is based upon the following considerations: (1) the fact that considerable portions of this material are closely paralleled in Matthew while other portions presumably germane to his purpose are wanting; (2) the evidences of differences between the two parts thus differentiated; and (3) the homogeneity of each of the two sections within itself. A complete reconstruction of the two documents is printed at the end. The author presents the data in favor of his position with great care and thoroughness.

KNOPF, RUDOLF. *Probleme der Paulusforschung*. Tübingen: Mohr, 1913. 41 pages. M. 1.20.

This brochure contains a very concise and clear statement of the present status of Pauline research. It does not deal with the literature of the subject but with the conclusions which have been advocated of late, and the problems as they now lie before scholars for further investigation. The problems range themselves in the following order: sources of information, general features in the life-history of Paul,

Pauline chronology, his "thorn in the flesh," his earlier life and conversion experience, his missionary activity, his relation to Judaism and to the Greco-Roman world, particularly in the realm of theological thinking, and, lastly, Paul's relation to Jesus. While the differences between the two are acknowledged to be striking, nevertheless Paul is thought to have been truly a servant and apostle of Jesus Christ.

SCOTT-MONCRIEFF, P. D. *Paganism and Christianity in Egypt*. Cambridge: The University Press, 1913. ix+225 pages. 6s.

This book deals with some of the more obscure phases of early Christian history in Egypt. Two preliminary chapters describe the Egyptian religion at the close of the Ptolemaic era and at the beginning of the third century. These are mainly an exposition of belief in Osiris as the god of immortality, first in the *Book of the Dead* and then along with Isis in Plutarch's *Isis and Osiris* and Apuleius' *Metamorphoses*. Then follows a description of early literary remains of Christianity in Egypt from the end of the second century on. To this are added a chapter on archaeological evidence, another on early Christian iconography, two chapters on gnostic developments, and a final discussion of the rise of asceticism and monasticism. These pages contain much that is interesting and valuable, but unfortunately they do not deal with the New Testament period and they overlook Hermeticism as a possible factor in the Egyptian world prior to Christianity's appearance.

PICK, BERNHARDT. *Jesus in the Talmud: His Personality, His Disciples and His Sayings*. Chicago: Open Court Publishing Co., 1913. 103 pages. \$0.75.

The Cabala: Its Influence on Christianity and Judaism. Chicago: Open Court Publishing Co., 1913. 115 pages. \$0.75.

The first of these booklets covers ground already made familiar by the similar but more complete works of Dalman, Herford, and Strack. The second pamphlet surveys a less familiar field and one that has attracted recent attention through the publication of Abelson's *Jewish Mysticism*. Pick gives the main facts regarding the origin, development, and content of that body of theosophical mystical Jewish teaching which emerged in the Middle Ages and which in general passes under the name Cabala (or Kabbalah). But Pick's estimate of the significance of this phase of Jewish history is naturally less sympathetic—and perhaps at times less just—than that of the Jewish writers above mentioned.

MOFFATT, JAMES. *The New Testament: A New Translation*. New York and London: Hodder & Stoughton, 1913. x+327 pages. \$1.50.

Every considerable advance in the science of New Testament interpretation necessitates a new translation. Since the appearance of the Revised Version, New Testament study has advanced a long way in many particulars. New light on lexical and grammatical matters has come from an examination of the papyri by such scholars as Deissmann, Moulton, and Milligan. Von Soden's monumental work upon textual criticism has been brought to completion. Problems of "introduction" have been more definitely settled, thus fixing more accurately the time and circumstance of the composition of certain books in the light of which they can now be better understood. The Jewish background of early Christianity is now more accurately known, and its